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AUTHOR Frick, Willard B.
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ABSTRACT

This conceptual work is concerned with the development of a holistic theory of personality. The following were selected for their strong orientation in this direction: Gordon Allport, Andras Angyal, Kurt Goldstein, Prescott Lecky, Abraham Maslow, Bardner Murphy, and Carl Rogers. The four themes which emerged from an analysis of their writings are concerned with organization, motivation, process and potentiality. With three minor exceptions, the seven holistic theorists were virtually identical in their basic principles and thematic concerns. The four themes form a supportive structure for the development of a holistic theory of healthy personality and are offered as evidence that the selected theorists represent a shared orientation toward the development of the human personality. An analysis and subsequent synthesis of the seven individual theories is presented. Implications for the theory and practice of psychotherapy and education are offered. (Author/CJ)

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An Analysis of Total Personality As Advocated By Holistic Theorists And Its Effect Upon Healthy Personality

Willard B. Frick
Albion College

Albion, Michigan

April 30, 1970

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A Holistic Theory of Healthy Personality

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PREFACE

The time spent in this research has proved to be a personal as well as a professional growth experience. Not only has it led to an exhilerating synthesis of a variety of important concepts, some having no relationship in my thinking prior to this study, but my perceptions of life and view of the world have been enormously enriched by the holistic orientation to personality.

There have been many difficult -- even painful and anxious -- moments during the course of this study but the insightful moments, the articulate, flowing moments, the ecstatic moments of genuine contact with my own originality, uniqueness, and creativity; these are the undeniable rewards throughout the hours and hours of labor upon this project.

Since this research study also served as the basis for a dissertation I am especially indebted to my chairman and sponsor of this study, Professor Warren A. Ketcham of the University of Michigan. The sensitivity, kindness, and respect that I received from Dr. Ketcham leaves me with a deep sense of gratitude and affection. He gave wise council and valuable suggestions but never wavered in his trust in my ability, my judgement, and my integrity. The spirit that emerged from this relationship and within this learning climate proved invaluable to my efforts at creative scholarship and my desire to have aspects of my individuality maintain a forceful presence throughout the work.

It was the generous assistance of this grant that enabled me not only to pursue the study itself but allowed me, also, to undertake personal interviews with Dr. Abraham Maslow, Dr. Gardner Murphy, and Dr. Carl Rogers. These men, representing the three living personality theorists in my study, were most hospitable and gracious in their response to my request for personal interviews. They gave themselves fully to my project and their efforts are deeply appreciated. These interviews which appear in Appendix A of my dissertation, A Holistic Theory of Healthy Personality, have certainly added depth and enrichment to the study.

SUMMARY

This conceptual work is concerned with the development of a holistic theory of healthy personality. The following were selected for their strong holistic orientation: Gordon Allport, Andras Angyal, Kurt Goldstein, Prescott Lecky, Abraham Maslow, Gardner Murphy and Carl Rogers.

Four major holistic themes emerged from an analysis of the writings of the seven personality theorists.

1. Organization: The personality is an organized, dynamic and open system.

2. Motivation: The development of the human personality unfolds out of one sovereign need, motive, or drive.

3. Process: The growth of personality is directional, and always evolving toward a never-to-be reached unity and completeness.

4. Potentiality: Man has vast resources and unrealized potentials for growth.

It was noted that with but three minor exceptions the seven holistic theorists were virtually identical in their basic principles and thematic concerns. These four basic themes form a supportive structure for the development of a holistic theory of healthy personality and they are offered as evidence that the selected theorists represent a shared orientation toward the development of the human personality. In addition, these substantive holistic themes present evidence that the selected theorists are viable representatives of holistic theory.

An analysis and subsequent synthesis of the seven individual theories of personality development produced the following holistic theory of healthy personality.

Stage I First Order Integration

Autonomous Achievement

The human organism strives to enhance his own independence and to impose his own unique purpose and design upon the environment. It is a process of growing self-reliance and self-assertion leading to the development of competence in meeting the expanding needs and potentials of the organism.

Stage II Second Order Integration

Homonomous Union

The second major directional tendency and stage in the development of the healthy personality is a growing participation and ego involvement in larger units and wholes. It is movement beyond individualistic limits represented by a wide range of possible identifications and involvements including bonds between man and nature, social growth, and a meaningful world order.

Stage III Third Order Integration

Ego Transcendence: Loss-of-Self Experience

The highest expression of integrated experiencing and the supreme achievement of the healthy personality are the non-rational, ego-transcending experiences. These "unmotivated" and non-striving moments of harmony represent an extension of traditional ego boundaries. In a supernatural context we may refer to such experiences as mystical. However, in holistic personality theory these experiences receive strong biological sanctions.

The three developmental stages of healthy personality function in a hierarchically integrated manner and each fully developed stage represents a newly integrated personality at a higher level of perfection and complexity.

A holistic theory of crisis was developed to resolve the conflict and apparent contradictions between the holistic themes of organization and process. The personality crisis was presented as a holistic model for healthy personality growth.

The educational implications of a holistic theory of healthy personality are centered on the development of a concept: The symbolic growth experience. This concept was developed to provide a viable conceptual bridge between a holistic theory of healthy personality and education. A symbolic growth experience is the individual's capacity to symbolize his experience in response to innate needs and capacities. As a consequence, he is able to utilize immediate experience directly to promote his own growth and maturity. In this way we can link the weak instinctoid growth needs and directional tendencies with the conceptual and symbolic components so necessary for personality growth.

The following three priorities are suggested for our schools.

1. It is recommended that a holistic orientation to the growth and development of the self be provided. This endeavor would involve the teaching of an image of man that stresses his proactive nature and his potentials for self-actualization.

It is suggested that current models of human development presented in the schools -- the deterministic-reductionistic-mechanistic models -- are inimical to the interests of human growth and self-actualization.

2. It is recommended that schools provide experiences that aid young people in integrating both the cognitive and the affective dimensions of human development.

3. It is recommended that there be opportunities in our schools for the interpretation of experience in relation to the holistic concepts of human growth.

I INTRODUCTION AND METHODOLOGY

This research project was a theoretical study concerned with the development of a holistic theory of healthy personality. It investigated an area that is dimly adumbrated and only partially respectable as a viable field for study within the bounds set by traditional psychology. Admittedly, an exploration into the area of "healthy personality" or positive mental health[1] is flirting on a conceptual frontier and both suffers and is enhanced by virtue of this fact. We may probe into the increasing darkness of this frontier only to discover a dangerous or impassable precipice. We may also turn our back on the familiar and acceptable, eschew the conventional modes and models, and learn that by so doing, there has opened up new possibilities, thus extending the limits of acceptable or approved boundaries for our concepts and endeavors, i.e., there is a widened perspective toward the "possible."

Traditionally, most personality theories have focused their concern on explaining man as he is, on the concrete here and now, and on the origin and past history of these developments. If we are to think in terms of healthy personality, however, and in terms of an ideal, of the "possible," we must not only look at man as he stands and behaves in the present decade of the twentieth century but must lift our sights to discern what man is capable of becoming or what his characteristics would be if fully evolved. Allport (1961) supports this position when he stresses that it is essential to know what "theoretical man" is like before we can understand concrete men who may fit into this value direction. Bertalanffy (1952), too, stresses the importance of developing theoretical constructs as an essential base for scientific progress rather than a focus on mere fact collecting. It is to develop a picture of "theoretical man" out of holistic theory of personality that this study is concerned.

In an effort to clarify the orientation to man that serves as the point of departure for this study the following propositions are offered and developed.

Some Fundamental Propositions Concerning The Nature of Man

a. Man is a reactive, stimulus-bound organism. He often responds to his environment and carries out his behavior in an automatic, stereotyped fashion. Man, on the other hand, is proactive; ever searching, seeking, demanding, and making an impact upon his world.

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[1] These terms are used interchangeably in the literature. In the interests of variety and readability, I also use both terms synonomously.

b. Man's course through life is periodically regulated and controlled by the basic drives and, seeking a refuge from tension, he draws comfort from those things that nourish his organic needs. We are often engaged in following a closed circle of heightened tension, satiation, followed by another round of increasing tension. But man, in healthier moments, can transcend the reality of the tension-reduction model for his motivations and live a life that actually promotes tension and anxiety. We often see man making a choice to live with tension as the price to be paid for personality growth, exploratory behavior, and adventures into the unknown.

c. Man is dominated in much of his daily living by prescribed social roles that limit his freedom and define his experience and behavior. As students, as sons or daughters, as professors, husbands, or members of a political party we meet the expectations of others and submit to stereotyped response patterns. Thus, our behavior often becomes formal and rigid. However, we must be reminded that we have the capacity and freedom to discriminate, evaluate, and decide what roles we are willing to commit ourselves to. We have the power to choose roles that give meaning to our existence. Within wide limits we may also determine how we are going to fulfill a given role so that it remains consonant with our own uniqueness.

d. Man is partially determined by a genetic past and a complex reinforcement history. Few psychologists reject this fact of human development. But unless the organism's autonomy and capacity for growth and change have been buried completely, man is also oriented to the future and is free to chart a course and construct the values to which he will devote himself and commit his energies.

e. The human organism is impulsive and may act upon unconscious motivations, often unaware of why or even how he is behaving. On the other hand, man is unique in his capacity to become aware, to become fully conscious. It is, in fact, on the basis of this capacity for full awareness that man can value, evaluate, make choices, and become responsible.

Our traditional images of man, expressed in the theories of psychoanalysis and in the tenets of behaviorism, have been limited and distorted and have failed to resolve the "subject-object" dichotomy. We have, in fact, created a general psychology based on stunted growth, on a kind of psychopathology of the average, and it follows that this psychology is equally stunted in its own development and lacking in vitality and courage. A scientific discipline cannot be vigorous and healthy if its assumptions, perceptions, and productivity are based on an isolated and incomplete portion of the subject matter that is perceived to be the whole. It is suggested that the concepts that psychoanalysis and behaviorism have

developed about the human organism and our traditional theories of motivation are largely valid for unhealthy men, for men retarded in their progress and development toward full humanness; true for man when he is functioning in low gear. It follows, then, that much of the psychology we have developed is a low-gear psychology. As psychologists, as educators, as human beings, we have been working with an abridgement of the human potential.

One of the distortions that has taken place is that the two major schools or forces in psychology have given us a very rich past but little or no future. Each looks back to a life history that is remote from the dynamics of immediacy and man's concern with the here and now. Also left unattended is man's forward thrust, his "searching" nature, and his need and capacity to see himself as future possibility. It is precisely man's ability to transcend the concrete, immediate situation and to think abstractly, in terms of "the possible" that is a distinguishing feature of being human. It is by virtue of the emergence of consciousness that man possesses this future orientation to the possible within himself in relation to his environment.

It is ironical that most of us do not live our lives in ways that conform to the tenets of our own psychology that have been developed to explain human nature and behavior. We don't, in actuality, abide by those definitions that psychology presents to us. In our own lives we are rooted most deeply in the present moment with an eye on the future and we articulate past experiences, not as mechanical and inexorable determiners in our lives, but in holistic relation to the evolving dynamics of present reality and future possibility. The meaning of a past event or past experience changes, shifts its position and significance and becomes reorganized in the evolving and growing personality. Perhaps only if a person remains rigid at a certain level of personal development will past experiences cease to shift in importance and take on new meaning. The past cannot remain static and unyielding when interpreted within the dynamic matrix of an evolving human personality.

Much recent work does, in fact, contradict an image of man that sees him as dancing in puppet fashion to the tune of the pleasure principle, or as a slave to habits resulting from stimulus-response bonds, or motivated and responding primarily out of tension-reduction needs. The exploratory, tension-seeking, purposive nature of man - his expansive properties and potentials - have been highlighted in this research (Berlyne, 1960; Kubzansky and Leiderman, 1961; White, 1959). More recently, Bettleheim (1967) emphasizes that even the infant is not a passive recipient of his nurture. On the contrary, he plays an active and vital role in the interaction between mother and child and is not the dependent and helpless infant in nursing that we have been led to believe.

Historically, then, much of our personality research and theory has reflected the psychoanalytic and behavioristic images of man and has focused much of its concern on man's low-gear attributes and on his darker side; his proclivity for personality disorganization and psychopathology. A psychology of the "normal" person has developed and become of age based in large measure on clinical experience with psychopathology. With the major portion of our theoretical and research investment devoted to the understanding and treatment of psychopathology there is only a very limited progress in acquiring a knowledge and understanding of healthy functioning, of the meaning of the good life, of man at an optimal level of psychic health rather than in the depths of psychic disorganization and despair.[2] There is good indication that even such a concept as healthy personality or high-level wellness (Dunn, 1961) is not present in the conceptual repertoire of most people even including those in the helping professions.

Clinically, the criterion for "normality," a term usually equated with healthy functioning, has always been the absence of illness. In recent years, however, we have questioned this clinical model and the conceptual limit it places on understanding man's potentials for positive mental health. Gradually, we have developed a commitment to the position that absence of illness or freedom from clinical symptoms is not synonomous with and does not insure a healthy personality. Indeed, there may exist a psychopathology of the average man, pronounced "healthy" or "normal" in terms of the clinical model and its symptom-centered criteria.

Perhaps one of the greatest breakthroughs in our attempts to overcome the difficulties in conceptualizing healthy personality is a growing critical appraisal of the well entrenched position of cultural relativity or "sociological relativism" (Fromm, 1955). For years we have been thwarted and misdirected by this valuable but seductive concept which more than suggests that psychopathology, and therefore mental health, is culturally relative and culturally defined. To pursue this notion to its logical conclusion means that there is no such thing as a sick society or a group of people "off the beam" but only illness and psychopathology within given individuals who transgress or deviate too far from the group sanctions, expectations, and acceptable modes of behavior.

With these ideas in mind it should be stressed that we are reaching a point in our development as a species that will allow us to direct, control, or destroy much of human life and the environment. Indeed, we have the power to channel man's energies and his passions. The techniques, the sophisticated "know-how" are rapidly becoming a part of

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[2]For example, there are literally hundreds of courses in colleges and universities labeled "abnormal psychology" but few, to our knowledge, intent on studying and developing a "health psychology."

our equipment. This awesome potential will not remain for too much longer merely a theme in science fiction or contained within the realms of far removed, abstract discourse on utopian communities. Man is rapidly reaching a critical period, as in the eye of a hurricane, when he must resolve the dilemma imposed by cultural relativity and move toward decision, tentative and groping though it may be, as to what human potentials he shall actualize. We must not be frightened or intimidated by the fact that it is at base a frustrating value dilemma. This does not mean, however, that one set of values is as reasonable and as viable as another. It is most encouraging that a few behavioral scientists have turned their attention with greater timerity to a consideration of the broad spectrum of human possibilities and potentialities, (Montague, 1955; Gardner, 1963; Shaw, 1966; Otto, 1966; Dunn, 1961) and to the arduous but challenging task of conceptualizing healthy personality

Reflecting the current expression of interest in positive mental health there have been various attempts to explore and identify more clearly this mode of being (Bertocci and Millard, 1963; Johoda, 1958; Offer and Sabshin, 1966). In addition, a small number of articles have attempted to develop this or that theory or have tried to establish various criteria for the healthy personality. The majority of these articles, however, are isolated from the mainstream of personality theory and focus on a single characteristic or upon multiple criteria having no real anchor in the matrix of a more comprehensive personality theory. Thus, with minor exceptions, there has been no systematic attempt to relate a theory of healthy personality to a unified, coherent theory of personality. There has been a real need, therefore, for a theory of healthy personality to take root in some existing theoretical structure. In the light of the current interest in conceptualizing healthy personality, it is surprising that there have been no serious attempts to draw upon the collective wisdom of such a theoretical structure and orientation in the development of a theory of positive mental health. Logically, it would seem reasonable to consider this the first order of business if we are interested in establishing a firm foundation for the development of more sophisticated concepts, theories, and research.

It was not possible or feasible, in the scope and purpose of this research, to consider all of the various theories of personality that might contribute to the development of a theory of healthy personality. Unfortunately, very few personality theorists treat this area with any degree of seriousness, if at all, and it would be inappropriate to include them in our study. Among those who might be considered, however, some reasonable and logical choices had to be made to insure that the theory and theorists selected for study would represent the most fruitful, direct, and comprehensive exploration of the concept of positive mental health.

As a group of theorists who fulfill these criteria, the study was limited to major representatives of a holistic theory of personality. No other personality theorists, as an identifiable group, address themselves so specifically to the issues of healthy personality. In addition, holistic theory incorporates both the "active" as well as the "reactive" proclivities in the human personality and resolves or transcends the subject-object dichotomy. Holistic personality theory appears to be, in most significant respects, a theory of healthy personality.

Holistic theory was represented by seven personality theorists who, it was hypothesized, would render a well-developed theory of healthy personality. The seven theorists chosen for study were Gordon Allport, Andras Angyal, Kurt Goldstein, Prescott Lecky, Abraham Maslow, Gardner Murphy, and Carl Rogers. These seven personality theorists are contemporaries, and as a group their writings represent a synthesis and culmination of current holistic thought.

The seven holistic theorists, without exception, can be identified within the humanistic zietgiest in psychology and the three living theorists, Maslow, Murphy, and Rogers have been important to its development. It is not my intention to reduce their works to some label or category but only to point out that this study falls within a broad humanistic orientation rather than representing the psychoanalytic or behavioristic traditions. It is felt that holistic theory, with its deep humanistic orientation, should yield the most valid and fruitful theoretical picture of healthy personality. Whereas, the limited and limiting views of man promoted by psychoanalysis and behaviorism are considered as an inadequate base for an exploration of theories of the higher reaches of personality development.

The basic purpose of this study, therefore, was to investigate the meaning and implications of the concept of healthy personality as developed in the writings of seven major holistic personality theorists. Each theorist considered here deals, in some direct and fundamental way, with the concepts and issues of healthy personality within the larger context of the development of his own theoretical structure.

One of the first tasks in this investigation was to discern the substantive themes in the writings of the seven holistic theorists selected for this study. The seven theorists were chosen for their strongly holistic orientation. If the development of a holistic theory of healthy personality is to be a valid presentation we must have some very sound indication that they represent a common reference in their position regarding the nature of the human organism and present a shared orientation toward human development.

Four major themes were clearly evident in the writings of the

seven holistic personality theorists.

Major Themes in Holistic Theory

1. Organization: The personality is seen as an organized, dynamic, and open system. There is a striving for perfect order, self-consistency and symetry.

2. Motivation: The development of the human personality unfolds out of one and only one sovereign need or drive.

3. Process: The growth of the personality is directional and always evolving in a process of growth and change.

4. Potentiality: Man has vast resources and unrealized potentials for growth. There is a concern for the development of this human potential and for a conceptualization of healthy personality.

This analysis for major themes offers impressive evidence that the seven personality theorists chosen to represent a holistic orientation to personality are theoretically united and virtually identical in their basic principles and thematic concerns. All seven writers view the human personality from a holistic perspective or frame of reference. Without exception, they see the personality as an organized, dynamic and open system tending toward closure, toward a more perfect organization or integration. There is such unanimity, in fact, that only three minor exceptions need be noted. In accepting a sovereign motivation for human behavior only two deviations are present among the seven theorists. Angyal posits two major or sovereign strivings instead of one central tendency. However, a qualifying statement must be recognized when he concludes that the broadest motivation, the most comprehensive and singular concern of the person, is to develop the personality into a coherent and meaningful whole. At this level of abstraction, Angyal could be considered as supporting a sovereign motive or striving. A second exception in the treatment of this holistic theme is found in Gardner Murphy's more eclectic approach to human motivation. It has been virtually impossible to discern a clear commitment to a sovereign motive or striving in the writings of Murphy. Again, however, his departure must be qualified, for neither does Murphy accept a set of discrete drives or motives. Rather, Murphy sees a fusion of motivational processes derived from interacting tension systems. These integrated tension gradients are interpreted within the larger context of an interacting organism-environment field. Thus, human motivation for Murphy is a comprehensive biosocial structure and we must conclude that while Murphy does not satisfy us with the explicit acceptance of a sovereign motive, he does

remain thoroughly holistic in his approach to human motivation.

A third deviation, more of an omission, is Prescott Lecky's failure to fully develop the theme of human potential and the concept of healthy personality. His principle of self-consistency is sovereign. It serves as the major organizational principle, the central striving, and the primary characteristic of healthy personality.

With the exception of these three relatively inconsequential departures, the seven holistic personality theorists are virtually undivided in their major themes. This thematic homogeneity offers additional support to the major thesis of this study, i.e., that a holistic orientation to the human personality presents a consistent theoretical position, thus making it possible to achieve a synthesis and develop a holistic theory of healthy personality.

II FINDINGS AND ANALYSIS

Individual Theories of Healthy Personality

Individual theories of healthy personality were developed and presented prior to a final synthesis culminating in the articulation of a holistic theory of healthy personality.

Gordon Allport's Theory of Healthy Personality

1. Autonomy: The self-assertive strivings and behavior designed to enhance one's independence and individuality while making an impact upon the environment. The process of autonomy and self-reliance is initiated at birth and increases thereafter (Allport, 1961).

Autonomy is seen not only in terms of a generic motivation of the organism but also as a feature of the healthy organism's relationship with the environment: the organism as a system of autonomy and integrity vis a vis the environment.

In the interests of healthy personality development and the achievement of autonomy, Allport (1961) considers it imperative that the attributes of uniqueness and individuality are discovered and developed.

II. Extension of the Self.

Allport's second major criterion of healthy personality, extension of the self or ego extension is characterized by expanding identifications and new and more inclusive systems of ego-involvement. Allport (1964) suggests that in the healthy personality the extension of the self demands genuine participation in six primary areas of living: political, economic,

recreational, religious, educational, and domestic.

III. A Unifying Philosophy of Life: The Religious Sentiment

A healthy personality requires, in later years, a unifying theory or philosophy of life. Allport (1960) offers the mature religious sentiment as the region of mental life most capable of conferring unity and integration upon the personality and directing the quest for an all-embracing philosophy of life.

As the organization of the mature religious sentiment develops, the individual may experience an overwhelming sense of unity, wholeness, and oneness with the world. These experiences often yield a profound sense of immediacy as all dimensions of life coalesce into one ineffable moment.

The mature religious sentiment enlarges life rather than delimits new growth. The religious sentiment in the healthy personality integrates the propriate strivings, provides a leading motif to existence, and satisfies the mature person's need for a comprehensive philosophy of life.

The final task, therefore, in the process of becoming, the final phase in the development of the healthy personality, is relating one's self meaningfully to creation.

Andras Angyal's Theory of Healthy Personality

I. The Double Orientation of Health: Autonomy and Homonomy.

A double orientation to life characterizes the healthy personality: The strivings for autonomous and homonomous development.

Autonomy, the tendency to achieve, to dominate, and master the environment, incorporating it into the person's own orbit of influence, must gradually emerge and be sufficiently developed to reduce the chance factors in heteronomous determination (Angyal, 1941). In the course of life, the autonomous strivings of the healthy personality have been abundant and successful and have led to a pronounced resourcefulness, self-reliance, and competence, all of which are important aspects of Angyal's "ideal of maturity." As an outcome of these developments, the individual becomes the subject of his existence.

Notwithstanding the importance of autonomous development, the healthy personality must move beyond the concerns and goals of a unitary, individual organism. The healthy personality must gradually achieve an integration into superindividual units following an organismic

trend toward homonomy (Angyal, 1941, 1965). In the trend toward autonomy the person subordinates the environment to his own design. The homonomous attitude, on the other hand, fosters the submerging of one's individuality in favor of superindividual goals. The healthy personality seeks to become an integral part of superindividual wholes; to participate and share in family life, the social group, the culture, and in a meaningful world order. Man's homonomous strivings may even lead to the development of religious, ethical, or esthetic attitudes culminating in a feeling of harmony with God and nature or in experiences of membership in a meaningful cosmic order thereby profoundly transcending the scope of a purely individualistic life. In healthy personality there develops a "metaphysical obligation" to serve more comprehensive wholes. Unlike the rational base for the development of autonomous strivings, homonomous behavior is deeply rooted in man's non-rational nature (Angyal, 1941). Angyal stresses that in the fully functioning human being, the healthy personality, homonomy is fully as important an aspect of human development as the meeting of autonomous needs.

Angyal (1965) considers the supreme achievement of homonomous integration and the most complete experience and expression of the healthy personality to be those intense moments of self-abandonment, in the mystical or "peak" experiences. While there is a certain loss of self-awareness there is, at the same time, a distinct feeling of uniqueness or individuality combined, paradoxically, with a sense of oneness and unity with the world. The segregation barriers fall and the experience becomes the ultimate expression of unity, wholeness, and integration. New wholes, new modes of reality emerge.

Kurt Goldstein's Theory of Healthy Personality

I. Autonomous Encroachment and Self-Renunciation

For Goldstein, the most basic phenomenon of life is the interaction and the inexorable confrontation between the organism and the environment.

In the initial efforts to come-to-terms with world, to actualize potentialities, the organism seeks a conquest of world and an expansion of the sphere of his activities and control. These autonomous strivings may manifest themselves as a strong self-assertion against inadequate milieu, i.e., an environment that thwarts or delimits self-realization. Such encroaching behaviors aimed at self-expansion and the conquest of world do not suggest, however, an "asocial individualism." The need for renunciation or self-restriction and the self-assertive activity of autonomous encroaching are both inherent in human nature. Goldstein (1963a) views the healthy personality as striving for and ultimately

achieving a balance between renunciation and encroachment. In their most noble, magnanimous expressions these two forces achieve a singular harmony in the personality. The highest forms of love and friendship require a mutual opportunity to realize and share both of these aspects of human behavior.

II. Centering.

The healthy personality achieves a higher level of integration, a degree of centering that serves as Goldstein's (1963b) chief criterion of the mature personality, the apex of healthy functioning. True centeredness in the personality is a highly evolved integrational status and represents the melding of the higher attributes of human nature into a highly stable Gestalt.

Centering requires a highly developed abstract capacity and attitude which permits the organism to deal with the possible, thus integrating life's time dimensions in the interests of the whole personality. Consequently, the well-centered personality is less bound to milieu and less influenced or disturbed by its vicissitudes.

In Goldstein's (1963b) well-centered personality there is also a transcending of dichotomies, an organismic unity of body and mind and an integration of the three major patterns of centering: 1. The thinker (Cognitive mode); 2. The poet (Affective mode); 3. The man of action (Somatic mode). Such dichotomies are not natural expressions or requirements of the organism but suggest themselves because only in rare moments does full centering manifest itself. This completeness of organismic unity is encountered and fully experienced when the organism achieves a "sphere of immediacy" which makes unity possible between the world and ourselves and particularly in our relationship with other human beings. While the autonomous strivings represent a conscious and determined effort at conquest of world, a voluntary "grasping" of world leading to a confrontation between organism and environment, immediacy is achieved only by "letting go" and surrendering self to the world and, thus, to a higher level of consciousness and integrated experiencing.

Entering into the "sphere of immediacy" the quintessence of centering, has far reaching consequences for the organism. Goldstein conceives this sphere to be the prime source of all creativity, love, and religion, but, paradoxically, this richness of centering also offers us the frightening possibility of experiencing the full measure of our life in the form of failure, sorrow, and anxiety.

The conquest of world is never fully achieved and the sense of immediacy and a richness of centering are, at best, transitory states

of being. Thus, we cannot escape the reality of catastrophic shocks and concomitant anxiety that result from our inadequacy in coming-to-terms with world and our inability to successfully cope with our milieu. We are not always capable of maintaining an adequate milieu, i.e., one that will insure our continued self-realization, allowing for a proper "fitting" between our biological requirements and potentialities and the environmental possibilities.

It is important to emphasize that the emotion of anxiety and the catastrophic shocks to our existence are, for Goldstein, more than mere concomitants in the process of coming-to-terms with world. They are prerequisites for growth. Goldstein (1951) suggests that movement to higher levels of self-realization must be preceded by shocks to one's existence and that such temporary states of emotional disorder in response to the threats of losing one's ordered existence are inevitable if new tasks and new challenges are to be met and if new relationships are to be worked out between the organism and the environment.

Abraham Maslow's Theory of Healthy Personality

Abraham Maslow's concepts of healthy personality are deeply embedded in the matrix of his theory of man's intrinsic nature and potentials for growth. In this respect, with the exception of the strength of emphasis upon genetic components, he is not atypical of other holistic theorists.

Man, as Maslow (1954; 1962a) views him, pursues life within the context of an instinctoid need hierarchy which covers the full range and spectrum of human desire and potential; from the hunger driven man seeking food to human joy in the experience of esthetic ecstasy. The prepotent needs, respectively, for physiological satisfaction, safety, love, self-esteem, and self-actualization emerge in a relatively ordered and predictable sequence as each, in turn, is gratified. Thus, the unfolding of the human potential is viewed from a concept of progressive need gratification that provides theoretical support for careful attention to the facilitation, accommodation and satiation of fundamental needs while offering theoretical disapproval for their frustration or punishment. Instinctoid need frustration, in a real and lawful sense, produces psychopathology. The reasoned acceptance of the need gratification theory rests upon Maslow's conviction that the inner core of personality, in its nascent state, is good, trustworthy, and ethical and must be allowed to assert itself. Negative or destructive behaviors are epiphenomena, symptoms resulting from a denial or depriviation of these needs. In summary, if the gratification of the "lower" more basic instinctoid needs proceeds without serious interruption, they become secondary and lose much of their compelling and controlling force in the life of the organism. Attention, therefore, gradually moves beyond these deficiency

motivations to a heightened awareness of "higher," though biologically weaker, urges as new demands and expanded possibilities emerge from ground into figure. As these "higher" instinctoid needs emerge they give rise to basic changes in the motivational structure of the organism in the conative-affective and cognitive areas in respect to character traits and in the dimension of interpersonal behavior (Maslow, 1954).

I. Autonomous Development

According to Maslow, the human being is in the possession of instrinsic laws that are distinguishable from those of natural reality, a non-human reality. While concessions must be made to the environment, these intrinsic laws of the organism deserve unconditional respect so that man is defined and understood intrapsychically rather than subjected to some extrapsychic, environment-centered criteria of mental health. Healthy personality, while including success in appropriate coping behavior, mastery, effectance, and competence must also include a transcendence of the environment, an independence of it, and a resistance to enculturation. A person who gives in too readily to the distorting forces in the culture may be less healthy than the ones who actively resist such forces. The instinctoid needs are not created by the environment and Maslow adamantly rejects the doctrine that one's conscience, rationality, and ethics are little more than an acquired veneer. These characteristics of man are an integral part of his instinctoid nature, however submerged, disguised, or distorted they may appear to be. Maslow emphasizes the autonomous nature of this inner character and ethical potential of man and he provides evidence to indicate that the human being is much more self-directing and self-governing than he is usually given credit for. Self-actualization and the accompanying metamotivations are genetically based, the culmination of an intrinsic growth process and successful movement through a hierarchy of latent potentials, values, and needs.

One of the important implications of Maslow's instinctoid need theory is that it points, quite logically, to a species-wide theory of psychological health, to the development of universal criteria for mental health.

II. Health as the Transcending of Dichotomies

One of the hallmarks of achieving a more fully actualized level of development, free from the concrete, dictatorial demands of the deficiency needs, is an increasing resolution of stereotyped conflicts and the transcending of age-old dichotomies that have pathologized much of life but long accepted as a normal expression of human nature. All opposites, suggests Maslow (1962a), are hierarchically-integrated

in healthy people.

One of the chief criteria for the self-actualizing person, therefore, and a major theme in the writings of Maslow, is the resolution and transcendence of conflicts and dichotomies. In achieving this Gestalt, traditional problems become non-problems in the healthy personality.

The competitive and conflictual elements inherent in such polarities as rationality-impulse, means-ends, cognitive-conative, selfish-unselfish, primary process-secondary process, self-society, active-passive, masculine-feminine, duty-pleasure, work-play, spititual-sensual, science-religion and the mystic-realistic, are problems only for unhealthy people. These poorly integrated conditions, however, are easily regarded as "normal" since they remain very much a part of the psychopathology of the "average" person. In addition to the resolution of the above dichotomies many traditional role conflicts tend to disappear such as the issues of incompatability between age and youth, teacher and student, parent and child. These and many other conflicts are transcended in the well integrated personality. Significant channels for communication and relationship are thereby opened that are closed to most other individuals. In self-actualizing personalities these traditionally regarded incompatibles and opposites are resolved and the polarities disappear, leading to new levels of unity and wholeness. A newly ordered synthesis emerges and a synergic union of many apparent dichotomies is achieved.

These synergic developments are not abstract, "intellectual" achievements functioning in a compartmentalized fashion but, rather, become genuine and pervasive characteristics and expressions of the total personality; an integral part of the most basic dynamics and psychological processes of the organism. Qualitative changes, too, become apparent in cognition and perception. "Being" cognition replaces the deficiency-oriented cognitions (Maslow, 1962a; 1962b). Perceptions become less and less controlled by habitual "staticized" abstractions and are replaced by a more unique and idiosyncratic cognitive system that can deal with a "flux-and-process" reality rather than forcing a dynamic-process world into fixed and static states with need determined, autistic perceptions (Maslow, 1954; 1962a). Increasing health, therefore is reflected in perceptions of higher unity.

III. The Peak-Experience

The supreme experience of pure "being" is discovered in the receptive phenomenon of the peak-experience. These ultimate expressions of healthy personality are unmotivated moments when self-consciousness is left behind. Accompanying this experience is some vision of the ultimate, a profound penetration of the truth and the

essence of life, or a sense of complete gratification, feeling of perfection, and a validation of one's nature.

The peak-experience is an intense episode of self-actualization and, for Maslow, the sine qua non of healthy personality. Maslow (1962a) conceives of the peak-experience as the ultimate experience in unity and wholeness of the personality and a model of its highest potential. It is also a supreme identity experience when we are the most authentic and most deeply fulfilling the concept "human being." The peak-experience represents the emergence of latent aspects of a deeper inner nature that is seldom recognized and often persists unnoticed and undeveloped.

In their broadest significance, Maslow recognizes the peak, ecstatic moments in life as "core-religious" experiences but emerging as expressions of man's own instinctoid nature, the culmination of certain growth forces and a reflection of his higher need levels and potentials. In this manner, the peak-experience is seen as a naturalistic phenomenon, with biological sanctions, rather than interpreted within a super-natural context. In its deepest meaning, however, Maslow (1964) does place a religious connotation on the experience. The religious quests, the religious yearnings are deeply rooted in human nature and are, therefore, perfectly respectable scientifically.

The capacity to experience these profound moments of pure <u>being</u> is the primary distinguishing feature between two kinds or types of self-actualizing people identified by Maslow. In a recent paper Maslow (1969) contrasts the "merely healthy" self-actualizers who have had no transcendent or peak experiences with a more advanced group who find such experiences important and central in their lives. Maslow suggests that this latter group, moving beyond the "merely healthy" level, will also reflect a different philosophy of life and will exhibit a more creative orientation to its possibilities. This recent observation by Maslow gives added emphasis to our conclusion that the ultimate expressions of healthy personality are to be found in the depth and range of new modes of experiencing that the organism can achieve; in the expanded and integrated forms of relating and responding to self and the world.

Values, Health and Human Nature

All values that are inherent concomitants in the emergence of metamotivation, in the peak-experiences, in the most highly developed regions of self-actualization are intrinsic in the structure of human nature. Man's intrinsic nature is laden with value. In Maslow's theory of a psychology of being, an emerging transpersonal psychology, the values of self-actualizing people are considered as

expressions of higher, more pervasive, species-wide needs.

Maslow's "being" psychology is a study of ideal states, states of perfection, of unitive consciousness, and the God-like aspects of the human being. More specifically, being psychology interprets the B-values, i.e., the being values, as the metamotivations of the human being (Maslow, 1963). Maslow (1962b) lists the B-values, characteristics of the ideal, as follows: 1. Truth 2. Goodness 3. Beauty 4. Wholeness 4a. Dichotomy transcendence 5. Aliveness, process 6. Uniqueness 7. Perfection 7a. Necessity 8. Completion 9. Justice 9a. Order 10. Simplicity 11. Richness 12. Effortlessness 13. Playfulness 14. Self-sufficiency 15. Meaningfulness. Thus, the tasks of self-actualization, the metamotivations, are embodiments of intrinsic values, rather than means-centered culturally derived expedients. According to Maslow (1964; 1967), spiritual and moral values have naturalistic meaning. We no longer need to rely on supernatural concepts to validate them.

A comprehensive definition of human nature, of the human potential, must include the intrinsic, instinctoid values, the components of the spiritual life. An actualization of these values is needed to avoid illness and to achieve full humanness. In a real sense, psychopathology is a value illness.

Healthy personality is achieving an articulation and actualization of one's inherent, naturalistic value system which must include the higher values, the B-values, in accord with the inherent spiritual sensitivity of human nature. The major expression of such an actualization is found in the peak experience.

Gardner Murphy's Theory of Healthy Personality

Healthy personality for Gardner Murphy must ultimately reflect man's curiosity, his ubiquitous urges toward self-world discovery and understanding. In the realization of Murphy's third human nature, the experience of the urgency to discovery and passion to explore and understand, the raw undisciplined energies and tension systems of man's most primitive nature are creatively channelled and given meaning and direction. The inertia and rigidity of cultural forms, "the chrysalis," is shattered, reshaped, and revitalized.

Murphy (1958) posits two basic or universal tendencies within the human organism which give intrinsic satisfactions without excessive conflict with other tendencies.

1. General affection. Out-going warmth, social feeling, generosity, and sympathy.

2. Cognitive-affective tendencies. An intense curiosity and interest in the world of discovery, a joy in creating, understanding and mastering. These cognitive-affective tendencies reflect an inherent reality-seeking orientation, a demand to apprehend the "real."

While recognizing the human need for safety, for ordered expression of the basic human tendencies, and a protection against the unknown, Murphy considers a significant part of the essential nature of humanness to lie in the organism's evolutionary growth trends toward unresolved balances and the creation of disorder and instability. Healthy personality as well as a viable society must remain an "unfinished canvas."

In judging the value of the vast array of human endeavors and pursuits, Murphy's criteria require that such involvements make one more sensitive to new experience and enrich capacities leading to deeper and deeper satisfactions in both the social sphere and the cognitive-affective world.

The various expressions of healthy personality, therefore, have a universal linkage with the nature and potentials of the human organism. The highest aspirations of man are, inexorably, an expression of the kind of tissues of which he is made up. Murphy suggests that the supposition of universal value directions deserves very serious consideration and study.

The healthy personality, sensitized to his craving for understanding and discovery, engages in new modes of experience and entertains new ways of feeling, bringing together those ingredients which constitute independent, non-routinized and original thought. The healthy personality is thus engaged in the process of challenging assumptions, thereby adding new dimensions and new systems of realities to an evolving never-to-be finished individuality. The healthy personality is free from the assertion that "there is nothing new under the sun" and is forever open to the emergence and recognition of new or latent potentialities and to a certain readiness for discovery. Healthy personality, therefore, can never be realized by a quantitative extension of current themes or trends.

I. Cosmic Consciousness

It is the openness to experience and commitment to an experimental orientation to life that frees man and puts him in touch with the universe and the ultimate realities such as an isomorphic union bestows.

Man, suggests Murphy, is a part of the sweep of the cosmos

and it is this deep affinity with cosmic materials and structure that is the potential source of man's deepest and richest fulfillment. This organismic affinity can be seen early in the child's life as he responds spontaneously to cosmic patterns as an integral part of his self-structure. For Murphy (1947; 1958), therefore, one of the highest developments and expressions of the human personality is to become one with the cosmos, to become sensitive to and resonate with cosmic structure. It is achieved through a discovery of those harmonic links between internal needs, tensions, cycles, and rhythms and the outer cosmic realities. This heightened identification with the cosmos requires the development of one's potentials, an intimate self-awareness and an ego equipped to deal with cosmic reality. There must be an exploration and discovery of the qualities of the self that resonate most deeply with world elements so that appropriate modes of interaction and integration can occur.

According to Murphy, the achievement of cosmic consciousness may be expressed in states of selflessness and in a variety of loss-of-self phenomena exhibiting a freeing and extension of traditional ego boundaries. There is the apprehension of a higher reality as self becomes undifferentiated from world. A state of ecstasy is characteristic of most such experiences (Murphy and Spohn, 1968).

All contacts and interactions with the environment, indeed, all reality has a self-reference. The person's experience of cosmic consciousness, therefore, will be a unique and selective one and not a facsimilie of all such experiences of others. Isomorphism thus allows for the uniqueness of individual structure and autonomy while providing a resonance of inner with outer structure. Murphy (1958) suggests that such cosmic unions are often unmotivated states, unproductive moments of the relaxed, the casual and exploratory.

States of cosmic consciousness represent an integration of the three human natures, i.e., the instinctual, the formal or cultural, and the sensory, giving rise to the most "profound arousal" (Murphy, 1958) and the formation of a new emergent whole. Thus, the growth potentials and the power of the transforming character of such cosmic experiences is emphasized.

This supreme achievement of self-realization is not a hedonistic, self-indulgent development. Murphy considers it a positive phase of socialization since a craving for the social is a real and vital component of human nature. Man seeks to establish contact with reality. A failure in social communication and fulfillment, therefore, represents a major failure in the achievement of human nature itself. Murphy (1958) rejects any concept of self-realization that disallows for this inexorable link between man and his environment and the social nature of psychological reality.

Carl Rogers' Theory of Healthy Personality

Of fundamental importance in the life of the organism, any organism, is an active, progressive striving in the direction of maintaining, enhancing, and reproducing itself. This most salient feature in human motivation, the actualizing tendency, is defined by Rogers as the innate tendency of the organism to develop all of its capacities and potentials in ways which serve to maintain or enhance the organism. There is a differentiation of organs and functions and development toward autonomy and away from control by external forces (Rogers, 1959). In addition, a basic component of the actualizing tendency is expressed by the organism's need to establish a unity or wholeness of personality and maintain a self-consistency by keeping the self-concept congruent or compatible with experience and by the capacity to experience in awareness the discrepancies that develop between the self-concept and experience. It is a veritable requirement for the healthy organism to symbolize experience accurately in awareness (Rogers, 1959). Beyond this sovereign directional tendency Rogers feels no need to postulate any additional or "higher" motives in his theoretical system. An unswerving commitment to this autonomous, selective direction of the organism supports Rogers' faith in the individual's capacity for self-guidance, self-direction, and competence. He views the natural expressions of the actualizing tendency as a reliable and constructive force in the life of the organism. The most organic, most basic strivings and needs of man are positive and constructive in nature.

In working out an expression of Rogers' theory of healthy personality, a second motivational tendency must be introduced. This additional motivational construct, the tendency toward self-actualization, is an auxiliary expression of the actualizing tendency of the organism and manifests itself, following early developments of the self-structure, by actualizing or enhancing those aspects of experience which are symbolized as a part of the self (Rogers, 1959; 1963a). As we shall see, these may be the learned constructs in experience leading to incongruence or it may represent more genuine values and directions emerging from the full-range of experiences of the organism guided by the actualizing tendency.

It is the relationship between these two basic tendencies that leads to the health process of the fully-functioning person or to the arrested development of the poorly integrated personality.

I. The Development of Congruence

The development of a relative state of congruence is essential to the development of healthy personality. Indeed, Rogers treats

healthy personality and congruence as synonymous states. We may define congruence as the accurately symbolized self-experiences which are incorporated into the self-concept in this accurately symbolized form.

The personality ingredients for the development of congruence, in addition to the actualizing tendency and the tendency toward self-actualization includes an early acquired secondary need for positive regard. This need may be met in a manner leading to a congruent or incongruent state of the personality. In the normal development of congruence the child is "prized" and experiences the genuine expression and communication of unconditional positive regard from significant others in his life. There are no conditions attached to his acceptance and worth as a person. The child is not confronted with bargains to make, or with demands for personal sacrifice in exchange for love. If these conditions are maintained the individual becomes free to evolve and develop from the deeply rooted base of the actualizing tendency and his own organismic experiencing so that there is, ideally, always an accurate matching of experience and awareness and virtually no need for the development of a defensive organization. In this condition of congruence it is clear that the developing self-structure is highly compatible with the experiences of the organism. Thus, both the actualizing tendency and tendency toward self-actualization are in harmony and mutually supporting an evolving self-structure that is rooted more and more deeply in the organismic experiencing of the person.

In congruence, then, there is a high compatibility between the self as perceived and actual experience. Experiences are accurately and clearly symbolized in awareness, recognized and acknowledged as facets of the self, and appropriately incorporated into the self-structure. Thus, the tendency toward self-actualization is in the service of the actualizing tendency.

Rogers emphasizes the process character, the directional nature of the congruent personality and he characterizes the self structure of the fully functioning person as a fluid gestalt, that is always in the process of change and engaged in the assimilation of new experience. Thus, congruence is not a static state as Rogers sees it but requires periodic revision of the self-concept to bring it in line with accurately symbolized experience.

Concomitant with a high degree of congruence is an organismic valuing process guided by the actualizing tendency. Rogers compares adult maturity and the achievement of congruence with the natural strivings and expressions of the human infant where every impulse, selection, and choice is in the positive direction of maintaining and

enhancing the organism. Thus, in both the congruent, fully-functioning adult and the naturally congruent state of the infant there is a basic trust in one's experiencing.

This organismic valuing process in the mature person is not always a stable and fixed system but one that discriminates and establishes priority on the basis of the values facilitating the growth and actualization of the organism (Rogers, 1964a). In an internal state of congruence, the source of such a valuing process is clearly within the individual and in harmony with his own experience. Unlike the neurotic or dissociated personality, it is not a rigid, abstract, and intellectually structured value system based primarily upon arbitrary demands and expectations, upon "conceived values" introjected from the conditional positive regards of others.[3] Thus, according to Rogers, values of the healthy personality are changing and highly differentiated, their reorganizations following the time, flow, and meaning of experience. In the congruent personality the rational selections and intellectual value choices are in essential harmony with the organism's intuitive and affective valuing process.

A Holistic Theory of Healthy Personality

From an analysis and synthesis of the individual theories of healthy personality the following holistic theory of healthy personality was developed.

Stage I. FIRST ORDER INTEGRATION

Autonomous Achievement

The human organism first strives to establish control over his environment and extend his sphere of influence upon an ever widening number of events and relationships. He seeks to enhance his own independence and resourcefulness and to articulate and impose his own unique purpose and design upon the environment. In the healthy personality it is a process of growing self-reliance and self-assertion that results in the development of competence to encounter the environment in ways that enhance the expanding needs and potentials of the

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[3]Rogers employs "value" in the usage of C. Morris' "operative values," in which the behavior of organisms show preference for one object or objective rather than another, in contrast to "conceived values" where there is preference for a symbolized object, i.e., honesty is the best policy, and "objective value," that which is objectively preferable whether or not it is sensed or conceived of as personally desirable.

organism.

The individual does not establish his domain and express his autonomous needs and strivings in a defiant and alienated manner, artificially isolated from the environment of which he is a part. In its healthy course, personal autonomy develops out of close contact and interaction with the environment, expressed as "coping" behavior (Allport, 1961) or as "coming-to-terms" with the environment (Goldstein 1963a, 1963b). Within the biosphere Angyal (1941; 1965) stresses the importance of a tensional relationship between the organism and its environment.

The holistic personality theorists are in agreement, however, that the human personality, in its most positive manifestations, cannot be defined by the environment or cultural system. The individual must maintain his sovereignty and integrity and assert himself when necessary against inadequate milieu (Goldstein, 1963a) and against the conditions of worth imposed upon him that are alien to his nature and experience (Rogers, 1959). Maslow (1961) urges, too, that man be understood intrapsychically and not be subjected to various environmental-centered criteria for mental health. Maslow extends his concern to a criticism of the concept of competence, so succinctly developed by White (1959), fearing the connotation that the organism's worth be measured by the extent to which he serves some extrinsic purpose. Maslow feels that the concept of competence is merely an extension of erstwhile expressions of "adjustment" theory and therefore neglects the individual's need and capacity to transcend the environment in a hierarchical-integrative sense: to become independent of it or fight it when necessary to preserve personal integrity and the autonomous gains. Man possesses intrinsic laws of development and must, therefore, be defined intrapsychically.

The coping, the explorations, manipulation, and all of the self-assertive strivings and behaviors that express the organism's directional tendency toward autonomy are successful for the individual to the extent that they are conscious phenomena. Healthy coping behavior, for Allport (1961), is carried out under the aegis of full consciousness while defensive behavior predominates under the cloak of neurotic repression. Angyal (1941) considers autonomous behavior to represent the conscious and rational "will processes" of the individual and Goldstein, too, stresses the significance of consciousness in the highest forms of "coming-to-terms" with the world. Similarly, Murphy and Spohn (1968) suggest that in interacting with the environment there is both a heightening of the sense of self, and a heightening of the sense of external reality.

The holistic writers are unanimous and explicit in their position that the organism's thrust for self-realization via the self-assertive,

autonomous strivings does not suggest, in the healthy personality, an "asocial individualism." Allport (1961), Angyal (1941), Maslow (1954, 1962a), Murphy (1958), and Rogers (1961) support this position taken by Goldstein.

Stage II. SECOND ORDER INTEGRATION

Homonomous Extension

Angyal's term homonomy is deemed appropriate to serve as a generic term to identify a second major directional tendency and second stage in the development of the healthy personality. With the exception of Rogers,[4] all holistic personality theorists place a high priority on homonomous developments in the personality, a growing participation and ego-involvement in larger units and wholes. Compared to the conscious, self-assertive end-strivings of autonomy, the homonomous developments are more strongly rooted in man's non-rational nature.

Angyal (1941, 1965) sees this organismic tendency as one in which the individual submerges individuality in favor of superindividual goals. It is movement beyond individualistic limits. These homonomous goals are never random and meaningless attachments but represent meaningful wholes and relationships in the life of the individual. Angyal's homonomous strivings are represented by a wide range of identifications and involvements including unity between man and nature; social, artistic, or religious attitudes; or super-individual bonds with the family, social groups, and a meaningful world order. In a general sense, however, Angyal concludes that the concept of homonomy could be equated with love. For Allport the concept of homonomy is synonymous with an inclusive system of self-extension involving more and more propriate investment in participatory activity. Allport's (1955) concept of self-extension includes the growth and extension of other regarding sentiments as well as self-involvement in abstract ideals. In Goldstein's highly evolved integrational status of centering the individual also reaches out to achieve higher levels of ego involvement. Maslow (1962a; 1964) sees healthy life extending to new levels of unity and synergy while Murphy (1958) stresses the human organism's need and capacity for new forms of organization through emergence which includes new dimensions and relationships of organism-environment interaction.

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[4]This is not to suggest that Rogers does not value the homonomous developments in the personality.

Each holistic theorist has identified increasing homonomous involvement as a major attribute of positive mental health, a highly valued direction for personality development. It is also important to stress, once again, that these strivings for homonomous union, these urges for wider orbits of relatedness, are not interpreted by the holistic personality theorists as the motivational products of persistent reinforcement or the sublimation of the more primitive needs but represent, rather, one of the directions of human development intrinsically or organismically most highly valued by the organism.

Admittedly, the role of the environment is not a simple one but it can be stated without equivocation that for the holistic personality theorists the environment is neither the initiator nor the navigator responsible for the homonomous direction of development. But while the environment does not create the autonomous and homonomous growth tendencies, it does enter into their various expressions and manifestations and in extreme instances will inhibit their positive developments altogether. It is the general consensus, however, that these innate strivings never really disappear but may manifest themselves in destructive, maladaptive, and self-defeating ways.

The relationship between these two directional tendencies, autonomy and homonomy, remains unclear. Do the autonomous developments take place first, serving as a prerequisite for later homonomous trends or do they emerge simultaneously and continue in such a juxtaposition from the initial months of life? Allport (1961) feels that extension of the self follows rather than parallels autonomous developments while Angyal (1941) considers them to be simultaneous and contiguous tendencies. Other than these brief observations by Allport and Angyal the holistic theorists have little to offer in answer to this specific question.

In an exploratory study of the characteristics of healthy interpersonal relationships Frick (1967) offers some tentative evidence to suggest that in a healthy, growth-promoting interpersonal experience the successful developments of the self (strivings for autonomy and superiority) release the individual for a heightened appreciation of others and for decided movement into the realm of social interest. Adler (1956) gives theoretical support to this conclusion when he suggests that inferiority feelings preclude the development of social interest. Erikson (1959) adds to this consensus, in speaking of the adolescent identity problem, ~~when he observes that one cannot "lose" oneself.~~ There does seem to be some reasonable support, therefore, for the conclusion that while the directional tendencies toward autonomy and homonomy are never mutually exclusive in the healthy personality, the basic autonomous needs must receive some fulfillment before latent homonomous needs and strivings can assert themselves. It

seems likely then that if the autonomous needs are not threatened but are nurtured and respected, the homonomous needs will emerge and assert themselves quite easily as a consequence.

The holistic personality theorists are in agreement, however, that in the healthy personality the individual is able to successfully integrate his autonomous and homonomous strivings, thereby transcending an age-old dichotomy that is part of the psychopathology of average man; the dichotomy between selfishness and unselfishness.

Stage III. THIRD ORDER INTEGRATION

Ego Transcendence: Loss-of-Self-Experiences

The quintessent expression of positive mental health, the supreme achievement of the healthy personality, are intense moments of selflessness that allow for the realization of the highest level of integrated experiencing of which the human organism is now deemed to be capable. In contrast to the autonomous demands of the organism, these moments are judged to be essentially non-rational, non-coping, non-striving moments of transcendence and self-surrender. As a hierarchical-integrative stage in human personality achievement, loss of self experiences are more closely attuned to the homonomous strivings. Angyal, in fact, considers such "mystical" experiences as an amplified expression of homonomous development. Such moments of transcendence are relatively "unmotivated" in the traditional sense of motivation as goal directed strivings and they appear as meta-motivated end-experiences, self-validating, and complete within themselves.

In contrast to the self-assertive, autonomous demands of the organism, the supreme moments of harmony and sense of wholeness represent an extension of traditional ego boundaries. Each holistic personality theorist describes the self-transcending nature of the experience. It is a mystical experience where the sense of wholeness may be "overwhelming" (Allport, 1960). It represents "self-abandonment" (Angyal, 1941), "self-surrender (Goldstein, 1963a, 1963b), a state of "selflessness" (Murphy, 1947). Maslow (1962a) speaks of self transcendence as a phenomenon of the unmotivated episodes of pure "being" with the concomitant loss of self-consciousness. Certainly, Maslow's pioneering research on the "peak" experiences in life has advanced our understanding and appreciation of this human potential and his interpretation of these intense moments in human experience as acute identity experiences has highlighted such phenomena as the highest expressions of healthy personality.

We believe that Gardner Murphy adds another important

dimension to our understanding of the value and significance of such fully integrated moments in living. His use of the term "cosmic consciousness" highlights the new levels of internal and external reality that are realized and integrated in the changed and expanded contacts with the environment. New facets of self and new modes of sensory awareness open up and merge in a singular isomorphic unity with the rich potentials of cosmic structure. A new man emerges from such organism-environment intimacy. Murphy, we feel, fully articulates the profound affinity and potential for isomorphism which exists between man and his environment. He takes us beyond the purely sensual and self-indulgent connotation of such experiences and renders more clearly this added meaning and significance to the loss-of-self states of being.[5] He is clearly holistic in his interpretation and his concepts are highly compatible with McLuhan's (1967) emphasis on the new media and their revolutionary impact upon the sensory and perceptual modalities of man.

Traditionally, these self-transcending states have been placed in a supernatural context and considered to be esoteric religious or mystical experiences. Indeed, Allport (1960) and Angyal (1941) do not exclude this interpretation. Allport discusses the "mystical moments" emerging out of the highly articulated religious sentiment and Angyal refers to these experiences as being in harmony with God.

Consistent with the basic tenets of holistic personality theory, however, these metamotivated experiences need not be placed within a supernatural context and discussed in this idiom. We have already established a strong biological base for the primary directional tendencies and strivings of the organism and for the values emerging as a direct consequence of these strivings. The valuing process in the healthy personality is clearly an organismic one. Thus, the experience and valuing of the "mystical moments" receive strong biological sanctions and scientific support (Maslow, 1964). Removed from its narrow and dogmatic connotations, however, the term "religious experience" would not confound or contradict this organismic base or its empirical supports.

There is every reason to suspect that the yielding, receptive, self-surrendering experience, the "letting go" to higher levels of commerce with the environment has, as a prerequisite in personality development, mastery of the environment via personal success in the strivings for autonomy followed by the progressive establishment of the

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[5] It is not being suggested here that the other holistic personality theorists interpret the loss-of-self experiences in a manner connoting hedonistic pleasure and self-indulgence. They do not interpret the experience in this manner.

socially centered homonomous bonds. It is unreasonable to assume the development of higher identifications with cosmic structure before the personality has achieved some sense of its own power and identity and before it can extend itself to the homonomous levels of participation and integrated experiencing.

We must interpret the biologically based directions of human development, representing the needs and ultimate values of the organism, as the unfolding of a hierarchically integrated sequence of needs and potentials, reaching a culmination in the progressive ability to yield to and resonate with world materials.

The three stages in the development of healthy personality are interpreted as developing and functioning in this hierarchically integrated manner. Our first order integration, the autonomous stage, represents the culmination of an infinitely complex integration of biochemical tendencies, primordial impulses, and germinal dispositions following a maturational sequence within an environment which permits the child to function. The homonomous strivings emerge out of a well-developed autonomous system which yields, in turn, the highly complex integrations seen in the various loss-of-self experiences. Each fully developed stage represents a newly integrated personality at a higher level of perfection and complexity. While it is true that the antecedent stage loses its ascendency, it does not drop away and atrophy as some functionally irrelevant organ or appendage. The strengths and characteristics of the antecedent stage remain viable and active, becoming integrated into the next stage of development. A richer and more complex self emerges out of this new integration. The compatibility of the autonomous and homonomous strivings in the healthy personality can be explained on the basis of this hierarchically integrated sequence of stages in the development of the healthy personality. Each successfully achieved stage prepares the way for the next, and in unique and fundamental ways becomes integrated into the newly evolving stage to form a higher and more complex whole. It is the unfolding of this hierarchically integrated pattern that allows for both higher and more perfect levels of organization and unity and accounts for the growing richness of possibilities for differentiation and change.

Consistent with the principle of hierarchical integration, it would seem highly probable that developments within each stage would also follow such a growth plan. For example, the course of successful homonomous development would follow some hierarchical sequence leading from relatively simple self-extensions toward love relationships, and onward toward a devotion to a world community.

A Holistic Theory of Crisis

A major issue has arisen during the course of this study. It is an issue that, qua issue, deserves our attention. In considering a holistic theory of healthy personality, however, the issue is a crucial one that requires some approach to resolution, however tentative it may have to be.

It has been determined that the holistic personality theorists emphasize at least two major developmental or organismic characteristics of the evolving human personality:

1. The human individual seeks to create a self-consistent organization, to bring completion to incomplete structure. There is a drive for stability and a need to achieve perfect unity and order. In all dimensions of the organism's growth there is a striving for perfection, symmetry, and closure.

2. The human personality is never a static, unchanging phenomenon. Rather, the personality is always in flux, evolving, and in the process of undergoing change.

If we pursue each of these growth principles individually, in isolation, we are taken in two very different, contradictory, and seemingly incompatible directions. There are some obvious conflicts between these two growth principles and we must pose the question: If developmental principle No. 1 is true, if the personality strives for unity and wholeness and the fashioning of a self-consistent personality system, what, then, accounts for the process character of personality change, growth, and becoming? If we anticipate the maximal efficiency of the former growth principle the inescapable consequence for personality development is a well organized and stable personality structure but, at the same time, a closed and rigid one. On the other hand, a maximally efficient trend of flux, change, and a continuing process of differentiation within the personality will inevitably yield an unstable and poorly integrated personality.

If we are to conclude, as the holistic personality theorists clearly suggest, that both of these organismic growth principles are valid for human personality development then we are faced with the task of forging some conceptual bridge between these two developmental principles.

While these two growth principles serve as major theoretical components in the personality theory of each holistic theorist, there is little or no apparent recognition of the theoretical difficulties and

potential incompatibility between them. There is, however, an expressed awareness on the part of a majority of the theorists that some trauma and shock must accompany any significant personality change and growth. It has already been pointed out that both Lecky (1951) and Goldstein suggest the inevitability of conflict, in an attempt to extricate himself from the static connotations in his theory of self-consistency. Goldstein views the experience of anxiety and shock as inevitable growth concomitants but in terms of their more positive contributions to personality development. He speaks of "productive disequilibrium" (Goldstein, 1951) and stresses the enhancement of growth via the formation of tension and experience of shock. Allport (1955), too, speaks of the traumatic recentering that may accompany the process of saltatory becoming. Maslow and Murphy also give attention to the importance of conflict, stress, and painful symptom formation, the latter being important to Maslow in the development toward a higher ideal. Angyal (1965) recognizes the traumatic course of normal development as well as the value of stress and anxiety to the patient's progress in psychotherapy where the neurotic, for example, must experience periods of painful despair in the process of reconstructing his personality. Rogers is the only holistic theorist who gives no attention to the role of trauma and conflict in personality development. He does not deny its importance, however, as a concomitant in the process of growth.

A concept of personality crisis seems to be the most reasonable and viable concept for a resolution of the conflicts between the developmental principles we have identified in holistic personality theory. Crisis may be defined as a syndrome reflecting the disintegration or dissolution of existing patterns of personality integration or reactions to perceived threats to existing modes or styles of being. The symptoms of crisis are the various experiences and manifestations of anxiety under such conditions and may be precipitated by a variety of external threats or stimulations and internal conditions.

Two-track Theory of Crisis

If these two growth trends are truly organismic in origin, representing the intrinsic and inexorable designs of human personality development, there is severe frustration of intrinsic growth needs and a profound denial of human fulfillment if only one growth principle expresses itself. In healthy personality development both integration (stability, self-consistency, symmetry of organization, movement toward a more perfect order, etc.) and differentiation (change, articulation of parts, shifting of submission and dominance patterns between and within previously ordered systems, etc.) must be experienced by the human organism and

provide the developmental structure necessary for the evolution of healthy personality.

There appear to be two major predisposing sources of crisis in the personality. As the personality fashions internal order and stability and achieves a self-consistent value organization, there is a growing rigidity of system and structure that impedes the flow and process character of personality and precludes further significant personality growth and change. A period of crisis emerges to bring about a shattering of established order and stability that has been preventing new and creative directions of growth from exerting themselves. Existing states of rigidity are uprooted, thereby opening up new possibilities for growth and making the creation of new patterns and new directions possible.

Personality crisis may also result from a prolonged or intense period of change and differentiation. There is a value vacuum and an inability to create a unified structure. Life is disorderly and fragmented without the stabilizing force of a self-consistent value system and personality organization. This episode in life represents a rootless and eratic existence without the unifying life commitments so vital to the spirit and vitality and the growth of healthy personality. Prior to such crisis there may be apathy, a pervasive ennui, in one's life.

In the first instance, crisis emerges out of a state of rigidity and embeddedness achieved over a period of time in natural response to the organism's need for stability, structure and perfect form. Disintegration of these established patterns of organization cannot be prevented if movement and further personality growth is to occur. There is irony and paradox in this achievement, however, for there is an inverse relationship between the perfection of order and achievement of synthesis and those developments serving the process and further growth needs in the organism.

In the second instance, crisis emerges after a productive period of personality growth and differentiation in order to restore order and bring a completeness and integration to newly differentiated components of the personality. The fluidity of the personality during this period of growth and change is such that there is no period of integration and stability, and there may be a loss of significance and meaning. Crisis is the healthy organism's response to the need for a new level of harmony and integration. Thus, there is the development of a new whole; a more complex unity is created, a higher level of integration is achieved. It is essential to stress here that the process is a creative synthesis and not a mechanical one limited to a recombination of old components. The newly created personality organization emerges as a new and more complex whole representing new components as well as

new and restructured relationships. During the restructuring process, some former components no longer of value in the newly created organization recede into the background.

Each stage of newly achieved integration and unity represents a closure cycle, the culmination of a period of growth and differentiation and the maximum level of integration achieved following a period of growth and change. The crucial issue of the continued growth of the personality vs. the attraction of increasing security and stability is one that confronts the organism at the time of each closure cycle. The healthy personality, developing in accord and in harmony with the two major organismic growth principles, achieves a balanced, reciprocal relationship between the two growth trends through the crisis experience. The life crisis can be viewed as a bridge or communications center linking the personality with the two essential growth trends of the organism and preventing the explicative domination and exclusive control of one trend over the other. It appears to be both an organismic warning and correctional system responding to the human capacity to scan and monitor its own growth. Thus, a holistic theory of crisis views the life crisis as more than a crucible for conflict resolution and as far more significant than serving as a critical period for therapeutic intervention. A holistic theory of crisis regards the life crisis as a prerequisite for personality growth and health and views the crisis experience as being responsible for achieving more inclusive wholes and increasingly higher, more complex levels of integration and unity.[6] The life crisis must be viewed as the healthy and natural response of the organism to maintain a balanced relationship between the two growth principles, thereby providing for periods of growth, change, and differentiation as well as for the more esthetic pleasures and rewards of symmetry, wholeness, and integrations of higher order and complexity.

This theory of the role of crisis in the hierarchically integrated organization and growth of the personality offers some pertinent implications for psychotherapy. The healthy evolution of the personality does not preclude the individual need for assistance during critical crisis periods in life. The view of crisis presented here necessitates the differential discrimination between those growth-

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[6] It must be emphasized here that we do not propose crisis as the only viable model for personality growth. Ours is a holistic theory of crisis. There are, of course, exceptions to our theory and other models may be more appropriate to account for them.

centered personality disturbances that arise out of a period of rigidity and embeddedness or the need to consolidate the gains of a prolonged period of differentiation and those more serious maladies representing pervasive pathological conditions that are inimical to the healthy development of the personality. In the former case, psychotherapy should be designed to appraise the source of crisis. If it is an insular condition representing a state of rigidity, the task is to free the individual for a period of growth and differentiation, while giving support and direction to the anxiety and insecurity that comes from the threat of disintegration of established patterns and forms. If the individual is in a prolonged phase of differentiation the therapeutic task is a different one; to aid the person in arriving at a stage of integration of apparently random and discrete elements, to help develop a pattern of meaning and value and establish a stabilizing synthesis leading to a renewed commitment of life's energies and potentials.

Psychotherapy with a person in a holistic growth crisis must be concerned with helping him appreciate the status of his development as a personality and the nature of the stage of growth he is in and the existential dilemma he faces. Above all, he must be helped to appreciate his own health potentials and the inherent value the crisis experience holds for his personal growth and maturity.

The individual in a growth crisis should be challenged to feel that the painful experience he is having, the upheaval in his life, is essentially a positive one but crucial to his future personality development. He must be encouraged to make use of the experience by exploring and discovering its unique personal meaning and significance in his life.

It is the experience of crisis that signals that something vital is happening in a life, that some significant struggle is underway, that something matters, that something critical for continued growth of the personality is taking place in the struggle within the psychic arena. It is felt that the holistic concept and interpretation of crisis presented here provides a viable theoretical base for interpreting the phenomenon of crisis and a rationale for its therapy.

A holistic theory of crisis may be a profitable way of conceptualizing the process of creative growth in marriage, in the development of institutions, and a way of approaching the vicissitudes of growth and maturity of a given society.

IMPLICATIONS FOR EDUCATION: THE DEVELOPMENT OF A CONCEPT

The holistic personality theorists have each given some

attention to the concerns of education. However, it is not so much their specific observations, criticisms, and recommendations as their coherent and consistent picture of the nature of the human organism and his vast range of undiscovered potential that aids us in our discussion of the implications for education.

Rather than developing and laboring the more or less obvious generalizations that can be made concerning the relationship between a holistic theory of healthy personality and its implications for education, our major purpose, while neither rejecting nor minimizing these generalizations, is to develop an integrating concept that will provide a focus for our discussion. It is felt that this concept must not only integrate certain crucial dimensions of holistic theory but provide a conceptual bridge that will link the holistic theory of personality to relevant educational concerns. If successful, this unifying conceptual approach should permit us to identify some crucial needs and issues in education. We propose to develop such a synthesis and critique around the concept of the symbolic growth experience. Our purpose, therefore, will be to develop a conceptual relationship between our integrated core of personality theory and the purposes of education. The symbolic growth experience is seen as one possible conceptual model to unite the relevant features of a holistic theory of healthy personality and education.

From the point of view of holistic theory the goal of all education is to enhance and guide the creative unfolding of the sovereign motivation of the human organism, that of self-realization and its hierarchically integrated components that comprise the healthy personality; to free the individual from unhealthy extrinsic forces so that he is able to draw deeply upon his own experiences and inner resources; and to develop an awareness of these intrinsic needs, resources, and directions of development so that he may be in personal command of their expressions and execution. Intelligent choice making and self-directed growth are crucial touchstones of our success in this endeavor.

If we accept self-actualization as the central concern of education, there is little to excite or encourage us on the larger educational scene. Most recent critical appraisals agree in substance with Maslow's assertion that American education is confused about its long range goals and purposes.

Many critics assert that contemporary education is devoted too exclusively to the following goals and emphases.

1. There is a priority on the transmission of knowledge to aid those coping functions in life that are instrumental in adapting

to technological change and to a fully industrialized society. The focus, therefore, is upon extrinsic learning centered around fact-gathering and skill acquisition.

2. Education is too verbal and cognitive (Jones, 1968; Huxley, 1962). There is a primary focus on the intellect and a lack of appreciation for the value of non-verbal forms of knowledge and expression. Learning in the conventional classroom remains fact-centered and narrowly cognitive notwithstanding the rhetorical support for the concept of "the whole child." Taylor (1960), for example, emphasizes the neglected value of dance, music, painting, design, and sculpture as experiences that provide important forms of non-verbal knowledge.

3. Most education, with the exception of isolated experiments, continues to proceed on an outdated and inaccurate image of man. There is a failure to view the learner in the most basic of holistic terms. The learner is seen largely as a learning machine operating on variations of a stimulus-response paradigm where students are plugged into isolated facts and events and become the passive recipients of teacher controlled stimuli. Elizabeth Drews (1968) supports this criticism and points out that there is a wide-spread commitment in our schools to behavioristic theories and to a mechanistic stimulus-response learning where the assumption is that positive and negative reinforcement will foster learning.

The concept of self-realization, as developed by the holistic theorists, is not that of an indelible behavioral blueprint for human development. It is deterministic only in the general innate directions and tendencies of human growth and only then if certain environmental conditions prevail. Specific life styles, priorities, the personal expressions and manifestations of these general organismic tendencies or life forces - the biological givens - are selectively developed by the individual within the context of his milieu. As Maslow (1954) has pointed out, we can either view man as possessing certain biological designs and supports for his development or see him as a dependent, reactionary creature at the mercy of the vicissitudes and caprice of external forces. The holistic personality theorists have unanimously adopted the former position. Maslow has also stressed the delicate, subtle character and genetic weakness of these innate growth forces and organic directions of development. Highlighting the importance of the environment and impact of personal experience upon human growth, Maslow (1962a) feels that the essentially constructive biological forces are easily inhibited, intimidated, or diverted in their natural course by unfortunate habits, cultural pressures for conformity or unhealthy attitudes toward one's nature and development.

We must conclude, then, that the nature and scope of the educational experience will be influential if not crucial in bringing recognition and fulfillment to the metaneeds.

If healthy, self-actualizing personalities are to be the goal, education must respect and nurture the positive growth forces within the individual and address itself in fundamental ways to the innate tendencies and inner requirements of the organism. The need, it seems, is to design educational experiences in such a manner as to put the growing and learning organism more and more in touch with the depth and breadth of his humanity; its higher nature and potentials.

From Maslow's statements we may also conclude that the human organism requires some conceptual model or guide for the weak instinctoid needs to assert or express themselves in a positive manner. Without such a guide, these innate human yearnings are likely to remain impotent or diverted into destructive, self-defeating expressions. Even if a person has available to him all of the "right conditions" for growth, he may fail to appreciate or take advantage of these environmental prerequisites if he has failed to develop some concept of his own growth and development as a person.

There is virtually no material available in the literature dealing with the various concepts toward one's own personal growth and exploring the possibilities of developing a sensitivity and perspective toward the growth of the self that would encourage a response of dedication to maximize inner directions and processes. There is also reason to suspect that few lives are influenced or directed by a philosophy or concept of personal growth. Charlotte Bühler concluded from her studies of the course of human life that among youths a concept of preparing for the development and use of one's best potentialities is generally more or less unknown.[7] Sutich (1967), in an appraisal of important growth experiences in successful psychotherapy, feels that a variety of such therapeutic experiences should lead the client to a process conception of human development and to a growth-centered attitude toward the self. According to Sutich this attitude represents an awareness of the need and potential for continuous emotional growth. This concept of the growth-centered attitude, although conceived as emerging out of successful psychotherapy, approaches in some respects our concept of the symbolic growth experience.

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[7]Charlotte Bühler, "Human Life Patterns," Unpublished paper. p. 11.

The Symbolic Growth Experience

There are crucial times in one's life when the individual symbolizes his immediate experience in response to his inner needs and requirements so that he is able to utilize the experience for further growth and maturity. These significant experiences have symbolic value and meaning for him in the direction, flow, and style of his life. In this way future directions and new levels of personality integration can grow out of current experience. It is hypothesized that this ability to symbolize experience in the interests of one's personal growth is crucial to the achievement of self-actualization and the development of healthy personality since there must be an established unity between the organic, preconceptual resources and tendencies and the symbolic, conceptual powers of the organism. At the time of a symbolic growth experience there is an integration of crucial biological tendencies and experiential factors symbolically elaborated in the interests of one's growth and future direction as a personality. It is proposed that during these moments of heightened awareness and sensitivity the individual achieves the highest level of integration possible of all of those forces and resources which he employs to determine his course of life and personal development.

In its fullest, most complete expression the symbolic growth experience utilizes the synthesizing forces of the organism as well as the process nature of personality expressed in constructive change and growth. More profoundly, the symbolic growth experience is in the service of the subtle instinctoid urges, often unconscious and pre-conceptual, toward self-actualization. In addition to these non-cognitive and preconceptual dimensions, the symbolic growth experience incorporates the sophisticated symbolic powers of the organism leading to the interpretation of experience and the creation of meaning. During a symbolic growth experience therefore, the individual becomes a profound and sensitive interpreter of his inner-most life and experiences and a prophet of his own future directions.

There is, too, an integration of life's time dimensions in a symbolic growth experience. The wisdom of past experience, the concrete vitality and flow of present experience, and the future orientation of the organism are united. The individual is not bound or guided by only one dimension. Rather, the symbolic growth experience becomes a phenomenological nexus for time-dimension integration.

The concept of the symbolic growth experience is predicated on the belief that human experience can be incorporated into that propriate core of inner needs and personal relevance and symbolically appraised in the interests of one's personality development and life course.

We hypothesize that the capacity for symbolic growth experiences is a major way, perhaps the only way, of achieving self-realization. The symbolic growth experience represents an episode that expresses the highest unity of the personality. It is a time when all crucial elements and all relevant facets of one's life converge within the context of immediate experience. The cognitive and affective components of the personality are truly integrated; life's time dimensions meld together to form a new whole within which experience is interpreted and given meaning; and conscious and unconscious forces blend together in this unique achievement of integration and self-realization.

Growth-experience-learning need not be limited to successful psychotherapy. In theory, it should be possible to teach children -- perhaps people of all ages -- the sensitivity and conceptual orientation necessary for the development of the capacity for the symbolic growth experience, so that they respond to and symbolize crucial life experience in a way that promotes personality growth and self-realization.

Maslow (1967) suggests that "experiential richness," the perceptual sensitivity to our most basic yearnings and needs, is either teachable or recoverable. Certainly, such a sensitivity to one's inner needs and signals would be a vital component of the capacity to symbolize experience in the interests of one's own growth.

For education to address itself to the promotion of self-realization and the development of the capacity for symbolic growth experiences at least three areas are suggested as priorities for our schools.

1. It is recommended that a holistic orientation to the self and a holistic model of growth be provided. This would involve the teaching of an image of man that stresses his proactive nature and his potentials for self-actualization. This holistic orientation to the nature of man would emphasize man's capacity to use freedom in a responsible manner for self-directed growth and self-creation. Building upon this humanistic view of man the structural-organizational integrity of the personality should be stressed. The essential meanings of personality integration and process must be explored. The importance of stability and organization to the organism must be contrasted with the important process conception of personality development. The implications of the concepts of growth and change should be presented, experienced and discussed.

It is felt that this holistic orientation to the human personality forms a critical base from which all other teachings and personal

developments emerge. If children are taught to perceive themselves as learning machines, as the passive recipients of teacher controlled stimuli; if they cannot look beyond a deterministic-reductionistic-mechanistic model for their development; if they cannot experience their essential wholeness and know themselves as the center of their experience; if they are unable to conceptualize their own potentials for self-determination, then all other educative efforts will be in vain. The schools, therefore, must not determine the validity of the child's experience. This responsibility and this ability must remain as the child's prerogative. The child's struggles over verisimilitude must remain a personal struggle guided and illumined by the innate directions of the human organism and enlightened by experience. This harmonic resonance between inner processes and directions and authentic experience must be the child's domain. What parents and teachers can do is to provide those experiences that are crucial in helping the child discover himself and his world in such a way that he can make intelligent choices in harmony with his unique nature as well as in harmony with the more universal tendencies in the human organism.

There is no reason to suspect that a growth orientation toward the human personality and the concept of self-actualization cannot be taught as successfully as any other concepts.

2. It is recommended that the schools also introduce experiences that will insure the exploration of new dimensions of self-awareness so that the learner will become more and more alert and sensitive to his own inner life processes, his rich resources and capacities for growth. Efforts in sensory and body awareness, esthetic and non-verbal experiences, and techniques of meditation and contemplation can be valuable in developing a deeper awareness of inner needs and achieving contact with the "impulse voices" of the self. Art, dance, drama, and the mosaic of archetypal forms and expressions of human nature, all need to receive attention in the education of the child. It is crucial, however, that such techniques and experiences be integrated into the curriculum and represent the genuine philosophical commitment of the school and teacher if they are to have any real impact and significance in the lives of the learners. Where such experiences are now provided, they are usually detached from the cognitive, intellectual, and more "serious" concerns of the classroom. There is an unfortunate split between the affective and cognitive experiences. Inevitably, in such cases, there must follow the development of some corresponding compartmentalization in the life and mind of the child and a sense of incompleteness in his self-perceptions. Affective experiences may come to be enjoyed and appreciated by the students but if such experiences remain segregated or detached from the total life of the child they may provide a contradiction to the expressed concerns, goals, and educational philosophy in the classroom.

The Ford-Esalen project (Brown, 1968) for innovation in humanistic education was designed to bring the thinking-feeling dimensions into harmony in teaching methods and curriculum. Specifically, the primary task of this project was to experiment with the various ways in which the feeling-emotional aspects of human experience and learning could be integrated into curricular units that also stressed the development of the necessary conceptual and cognitive skills. These pilot studies are compatible in both philosophy and method with the above recommendations.

3. Finally, it is recommended that curricular opportunities for evaluation and interpretation of experience be provided as they relate to the metaneeds and to the holistic concepts of human growth.

It is felt that these three approaches would aid in the development of the capacity for symbolic growth experience since they would provide an integration of the two major forces in human development (1) the instinctoid needs and capacities and (2) self-awareness.

III. CONCLUSIONS AND RECOMMENDATIONS

It was possible to show that the seven personality theorists chosen to represent a holistic orientation to personality are virtually identical in their basic principles and major thematic concerns. Such thematic homogeneity offers additional support to the major hypothesis advanced by this study, i.e. that a holistic orientation to the human personality represents a consistent theoretical position, thus making it possible to achieve a synthesis in developing a holistic theory of healthy personality. This first major effort and systematic attempt to develop a theory of healthy personality out of a unified and coherent theory of personality was, in most respects, highly successful.

Important implications were discovered for the theory and practice of psychotherapy and education. A holistic theory of crisis was presented and related to personality growth and psychotherapy. The educational implications growing out of a holistic theory of healthy personality were centered on a concept, the symbolic growth experience. These implications and recommendations were discussed in detail. In addition, it is strongly recommended that research on these two concepts-crisis and the symbolic growth experience be initiated. Further investigation needs to be made into the nature of the crisis experience, its therapeutic properties and integrative functions. Also studies of the distinguishing features between productive and non-productive crises need to be made. There are implications here for both healthy personality growth, psychotherapy and education. The concept of the symbolic growth experience offers

a variety of important research possibilities. We need to understand the nature and scope of this ability to conceptualize experience in terms of personal growth. Can this ability and orientation to the self be taught? Are children capable of understanding and developing this orientation to their own development? What are the techniques whereby we may teach this concept in the schools and provide for its development? These are just a few of the questions that arise when we think of the possibilities for research into some of these concepts.

In its totality, the holistic theory of healthy personality that has been developed is worthy of further investigation. Specifically, the two developmental trends of differentiation and stability and organization need to be explored and confirmed. The three stage hierarchical theory of healthy personality development also deserves further empirical investigation, especially to discern those intra-hierarchical components of the three major stages, Autonomy, Homonomy, and Ego-transcendence.

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